

stay the hand of evil, its ringing echoes must. I, at least, had always read the verse so; but on that Sunday morning, in the dullness of the half empty little church, another phase of its meaning came like a sudden streak of sunlight thru the clouds.

O my fellow Sunday-school teachers, you and I who get so down hearted at the little visible outcome of our "line upon line," and "precept upon precept," can we ask for sweeter, more reassuring comfort than these words give? In all the shining list of God's gracious promises, where can we find a better than this calm, untroubled assertion that, by the very nature of God, we must reap what we are sowing, that there is no help for it.

But perhaps for some of us there is rebuke here too. Go talk to the ungodly man, to the drunkard, the money-maker, the self-seeker, tell him he is preparing for a harvest which by and by he must surely gather in. He does not gainsay you by a word. He acknowledges it. He is not deceived. He does not mock God. His shrinking soul believes too firmly in what he must reap—corruption. Is it not rather the Christian who in this matter mocks his God? The Christian will say without a twinge, "I tried to do my duty. I did the best I could. But I don't know that any good will come of it." There is no speech commoner than this. And the sad thing is that we make some merit of it. We call it humility, when we ought to call it treason, when God calls it blasphemy. Turn back to the book of Malachi, and read. "Your words have been stout against me, said the Lord. Yet ye say, What have we spoken so much against thee? Ye have said"—let us listen to the manner of speech which Jehovah so greatly condemns; and let us ask ourselves whether after twenty-three centuries of guidance, his people do not still say the like,—"*Ye have said, It is vain to serve God!*" Alas, have not our words been often stout against him?

Let us not be discouraged. Discouragement is folly, and it is sin. Have we sown, are we sowing, tho ever so feebly, to the Spirit? Then let us not weaken our hands, nor wrong our Master, by doubting that of the Spirit we shall reap life everlasting.

Church News

Millersburg Church, Iowa

I have nothing of importance to note this time. Our meeting near Williamsburg was a partial failure on the account of the inclement weather. I gave it up after trying a little over a week. Only a few nights we had good congregations. I expect some day to report good news from this point. What little work we did we learn of not a few that are accepting the doctrine as we preached it, and we went to preach it as Christ and the Apostles did. I believe these people are good people and will be honest with God, they gave me the best of treatment, and a blessing is surely theirs. "For inasmuch as ye have done it unto the least of one of these my brethren

ye have done it unto me."

Now a word to Brother Talley in regard to the J. O. Smith article in the "Head Stone." Of course it needs no reputation as it carries the death of itself in its own bosom, but as to its being from the pen of one of the "come-outers," unless there are two factions holding opposite views, under that appellation I would say, certainly not. I have been reading their literature considerable, and the J. O. Smith article would be as much opposed to their teaching as it is to the brethren.

I commend the literature of the "come-outers" and feel it would be well for the brethren to read from their pens. They teach pure life, non-war, non-secret societies, divine healing, etc, and it takes them to show up the fraud, (Christians so called) going hand in hand with the wicked world in all her pleasures and brotherhood.

Brother Talley finds the baneful influence of brotherhood in Chicago. God bless him. May all Christians wake up and see what these brotherhoods mean to the cause of Christ, either secret or non secret. We want no brotherhoods outside of the brotherhood of Christ. What are their claims? Benevolence they say, no matter where you are your brothers will favor you. But you notice their benevolence is no where when some old man broken down physically, that has no money to pay his fees wants admittance in the lodge, the very one that needs benevolence and favors. No it is the rich healthy man they want, that can pay for what they promise to give in return. How much benevolence is there in the man that gives me a dollars worth of sugar when I have given him a dollar to pay for it.

If there was a semblance of benevolence in these brotherhoods it would be an argument against them. To illustrate: Three men call at your home in distress. The first gives you his sign; you see he is a member of your brotherhood. The others cannot give it, tho the first may be an infidel and the others Christians.

If you are true to your order you favor the first and turn the others away and break the divine teaching, "Let love be without dissimulation." Rom. 12:9.

But if you heed the Christian law you will treat all alike, and your brotherhood does not control your actions, and if not, why belong to it? if you need it it will cause you to do wrong. It is wrong for us to click ourselves together to do our favors inside the clyck.

If we should favor any brotherhood it should be the brotherhood of Christ.

JOHN A. MYERS.

Allentown, Pa.

It has been some time since we reported thru the EVANGELIST. Haven't been very obedient, Sister Vianna, have I? Altho our pen has been idle, our hands and tongue have not been inactive. The work at this place progresses slowly. We have services every Sunday morning, and every alternate Sunday evening. Also have preaching every two weeks, Thursday and Friday nights; and

cottage prayer meeting every Wednesday night. Brother E. H. Smith, from Sergeantsville, N. J., preached for us two nights several weeks ago, while Brother Bowman was holding meetings at Hagerstown, Md.

We are greatly indebted to Brother Cassel, Brother Bowman, and others for the earnest and sacrificing spirit they manifested in the work at this place.

I think our S. S. C. E. deserves mention. With few exceptions, every member of the church is a member of the Society, but as most of them work, our attendance at the work meetings is small, and of the sisters who attend several have been sick for some time, unable to assist in the work. But in spite of these hindrances we have last month realized over \$19, including monthly dues.

We have done a great deal of quilting this winter, and are now making sun-bonnets and dusting-caps. We have received a number of large orders from dry goods stores, which will keep us busy for some time yet. We meet once, and sometimes twice a week. While we have been faithful in holding work-meetings; we have somewhat neglected the monthly devotional meetings, since we organized a Young People's Society, but Sister Calvert in her letter in the EVANGELIST has suggested a plan to us, of having these meetings instead of the Y. P's meeting; and we are now arranging a progame for the same. Our K. C. of C. E., which was organized in Nov. is doing nicely. They have a meeting every Sunday night. We use the outlines given in the EVANGELIST, and find them very helpful.

Then last, but not least, is our Sunday-school. No part of our work is as encouraging as that of the Sunday-school. The attendance is increasing. We have about 200 scholars enrolled. Two weeks ago we had the largest attendance, which was 175, last Sunday 152. It is a joy to see these bright little faces every Sunday morning, some of whom never attended S. S. until we brought them in from the "highways and hedges." We feel that the Lord is blessing our efforts, when we look back two years, when we were without a church, and with out a S. S., and now see that our room is getting too small so that we are obliged to build a separate room for the primary class. We are having punch cards printed, with which to collect money for the same. One card counts a dollar, and each child is expected to fill at least one card. We love to work in the Sunday-school, because we believe that this is a great factor in bringing the unconverted to Christ; and it is in the Sunday-school that the future hope of the church lies.

MISS ALICE HARLEY.

Salisbury, Pa., Notes

We shall close our work in the Salisbury charge March 25, and take oversight of Bear Creek, West Alexandria, and Farmersville churches, from whom we received a unanimous and urgent call to begin pastoral services April 1. We anticipate a pleasant, and are praying for a faithful administration of the holy ministry in our weak hands among